

THE 6
JESUITE
DISCOVERED;

Or, A Brief
DISCOURSE
OF

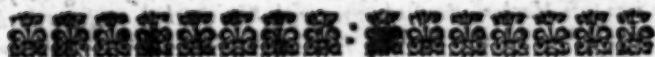
The Policies of the Church of
Rome, in Preserving it Self, and Dividing of Protestant States and
Kingdomes.

In which, is plainly Demonstrated,
the Effects of their Political operations upon Us at this Day, in
respect to Religion, and matters of State.

*Gal. 3. 1. O foolish Galatians, who hath bewitched you, that you
should not Obey the Truth!*

London, Printed, 1659.

7



TO
The Reader.

THis Discourse of the Jesuit Discovered, I intended that it should have bin much larger and better Methodized; but that I, finding the Malevolent Influences of the Jesuit, and the Common Enemy poured out so fast upon Us, therefore Published it thus Rude and Undigested. This will not prevent the Evil, but it demonstrateth that some course ought to be taken, that this Nation may come to a Consistence in Government, else nothing but ruine will follow. So many Persuasions as we find in the Nation, so many Interests of State we may find also: unless all be wound up upon one bottom: it will be a hard matter to save it from Destruction. The Saints Interest must not be onely consulted, but also their Interest that are not accounted Saints; Our Saviour adviseth his Apostles to let the Tares and the Wheat, grow together untill the Harvest: Perfection is not attained unto in this Life, therefore our persuasion in Religion ought not, in point of its own safety, seek Predomination over another: It is to be bewayled amongst us, that mens merit by many is measured by their opinions. 'Tis true that the Jesuit hath had more opportunity for to practise upon us this last 22 years, than he had in 100 years before; and would do much more if he could persuade you to take down, and throw in the dust the Ministers of Gods most holy Word. What think you of those that say, They are dumb Dogs, Hirelings, and Antichristian? Did not the Jesuit teach them to spell that Lesson; Be sober, Englishmen be sober; you are Ridd by the Jesuit, throw him off; seek after wholesome Principles, that may be as Charts to sayl by, in this Turbulent, Dangerous Sea, where you find nothing but Rocks and Shelves: He hath raised mists that you cannot desery, nor make

To the Reader.

make any true observation of your Land marks, that should guide you into safe Harbor; He feedeth you with Notions that are sweet in the mouth, but bitter in the belly, yea Poyson; He insinuateth your misunderstandings, that you cannot distinguish between Life and Death; He layeth his Snares at distances, and biddeth you walk as in a most pleasant path; but (behold) you are taken in his Toyl: Do not look so a Squint upon Him, who is not of your persuasion, but take him unto thee, and embrace him, and say unto him, Brother, The Jesuit hath endeavoured to set us at Odds, We are the same in fundamentals, Why should those small Circumstances be such marks of distinction and difference? Come, let us unite, and joyn hand in hand in the Work of our God and these Nations, that the People of the Lord in other Nations that shall hear of it may rejoyce, and his Enemies may fear and tremble, for that England is become an intire Piece, in the Building of the most Holy One.

Unite, that you may not be broken. How much is the love of Gods People one towards another abated, since they were separated by those various distinctions amongst us: If there were no more in it, but that of the preserving love among those that fear the Lord, it should be a sufficient Inducement to unite, and a prevailing persuasion to submit to it, as an Essential Duty; but there is more also in it, viz. If you do not unite, your ruine will follow, and you will be broken one against another: What if one persuasion were fully possess'd with Sovereign Power, could they hold it? No: For that there is no one Persuasion but must Exclude and Sever from their Interest six times their own number? Will Council or Arms defend you in such a Case? No, there is nothing Will or Can Defend or Preserve, but union of all Interests, for which be prayeth, who is an unsained lover of the Church and People of God, and his Native Country,

J. S.

I have here briefly unlockt the Cabinet of the Policies of the Church of Rome, and do desire that others more able then my self will make it their Work, to search further in the mysteries of their Policies, that the evil intended by them to us may be thereby prevented. I also intend to do more of this matter, God Willing.

THE



THE Jesuit Discovered.

THe policy of the Church of *Rome*, consisteth principally in dividing it Self into Divers and Sundry Orders, which are provided to retain all Humors in Mankind. By this, She preserveth Her self, and maketh Her Interest strong and powerful: and preserveth Her self from ruine, without which, She could not have continued to this Day, or binable to act any thing to the hurt or detriment of the reformed Churches.

First, As to the diversity of Orders amongst them; their onely policy to those who despise the Wealth of the World, and that can content themselves with Poverty, are the Mendicants; their Prelates abound in Riches, their Hermits and Capuchins for Severity of Life, their Cardinals for Pomp and Glory, their Jesuits for Learning, and all manner of Sciences; their Popes and Prelates exercising Sovereignty and Princely Command: They take especial care to ingage & ravish all manner of Humors. On the one side of a Street, you shall have a Nunnery, or Cloister of Virgins; on the other side a Stry of Courtizans. One Day you shall have them all in Masks, with all manner of Obsceneness and Folly that can be imagined, or the corrupt nature of man desire; the Day following they will be all in Processions, whipping themselves until the blood cometh. On one Door you shall have Excommunications, throwing Souls and Bodies to Hell: on another Door, a Jubilee, or full Discharge of all Villanies, Murthers, Fornication, Drunkennes, Swearing, Forswearing, Poysoning; in a word, all manner of

Sin, Lendness, and Impiety: They were led to this policy by the hand of Confessions; by that means they come to discern the nature of Mankind in general. They do not hold it safe to restrain any of these Humors, lest it should cause Eruptions, and make their Subjects seek some other way for to vent them in; so that these Orders are as Sinks to receive the Humors. They have not the Sword of the Spirit to destroy Vice, nor the Word of Truth to convince of evil Doing; therefore they must trust to carnall Policy: *For the more growth sin hath among them, the more the Church increaseth in Riches*, for that all punishment upon the matter, and pardons, are *Pecuniary*. The wayes they have to ravish all sorts of affections, as I layd before, are well-nigh infinite, there being not any thing either Sacred or Prophane, no Vertue or Vice almost, nothing of how contrary condition soever, which the Church of *Rome* maketh not in some sort or other to serve Her turn, that each fancy may be satisfied, and each appetite find what to feed on. Whatsoever their Wealth can sway with its Lovers; or voluntary Poverty with the despisers of the World; What Honour with the Ambitious; What Obedience with the Humble; What great Employments with stirring or Martiall Spirits; as the Orders of Knights, that of *Rhodes*, *St. John of Jerusalem*, those now of *Malta*, that of the *Knights of St. Morru*, and *St. Lazare* amongst the *Savoyards*, established by *Pope Alexander the fourth*, 1644. the *Knights of the Order of the Dogg and Cock in France*: The first were to weare a Collier full of Staggs-Heads, with the Image of a Dogg to hang thereon, to signifye fidelity; these followed *Philip the first, King of France* in his Warrs: Those of the Cock, signified watchfulnesse, and had a Cock for their Blazon, for that the Antients accounted it to be a Bird of *Mars*; The Order of the *Knights of the Gynie in France*; The Order of the *Knights of the Leli*, in the Realm of *Navarre*; The Order of *Knights of St. Mary in Jerusalem*, of *St. John of Acon*, and of *St. Thomas*, of *St. Saviour in Arragon*, *Knights of Mount-joy in Syria*, King of *Portingal*, or men at Arms, *St. James of Spain*: The Order of *Knights of the Glorious Virgin in Italy*; The Order of the *Knights of the Golden fleece in the Houses of Burgundy and Austria*, with above 200 more Orders of *Knights too large here to be mentioned*, These Orders are for their Metall and

and Active Spirits. Also, they have their perpetual provisions, for their Heavy and Relive Bodies in their Cells; What content of pleasure nature can take in Pasts-times and Jollities; What contrary-wise, the Austere mind in Discipline and Rigor; What Lover of her Chastity can Raise in the pure; or Voluptuousness, in the impure or dissolute: What allurements, are in Knowledge to draw the Contemplative; or in Actions of State to imploy the Politician: What Miracles with the Credulous: What Visions with the Fanatical: What Ceremonies can do with the Superstitious: What Prayers with the Devout: What dispensing with breach of all Rules, with Men of lawlesse condition: In sum, whatsoever the heart of Man can desire, he is fitted with, in the Store-house of the Church of *Rome's* Politicks; for himself to pursue, or at least to Adore or Reverence in another. This is the main Wheel on which the Church moveth; and keepeth fast, Members of all sorts; so that, by this means of providing for the several Humors of the Members, it enjoyeth the more quiet in it self, and becometh able to oppose and disturbe the Reformed Churches; They have two other strings to their Bow; Besides, this aforementioned, which is, indeed the chief. The first is their Miracles,

The second, is, their keeping the Laity in Ignorance.

For their miracles: the number are infinite, that they reckon upon, but they are all of the same Stamp and Impression with these, viz. The representation of the Virgin *Mary* with the Babe, their Eyes to move at certain times: it is performed by Engine-work, secretly contrived to cheat the People into a belief of their Fopperies; the lifting up the hand of the Image of the Virgin, in imitation of Blessing the People: and the like. Her Image giving Milk on the Day of the Nativity, conveyed by small tin-pipes at a great distance, begot the admiration in the People, and an Implicit faith of all these wonders. A subtil Jesuit shall make his abode five or six years more or less, being blind (at least seem so to be) by Dying the Inner skin of the Eye, by a water distilled from a certain Herb, not fit to be mentioned here; or seem Lame, or Leprozed; or otherwise by *Guzmands* Art of raising an artificial Leprosie, now used among some Beggars, to move Compassion in the Charitable. When he is well known, he shall

come and implore the ayd of such a Saint: Immediately he shall be as whole as a fish, and his sight shall be restored; then that Saint is repaired unto far and nea; offerings come plentifully; Thus they contrive to enrich the Church, and if it chance that any Bath or Spring break forth of the Earth that passeth thorow any mineral, and is of Physical use (as all such are) it is Dedicated to one Saint or other; and sometimes waters, of no vertue at all Naturally, are cryed up to be for such and such uses, as the Well or Water of Saint *Winfred*, or the like precious Saint; People repair to it, to use it: the which, together with the opinion that they have of it, doth effect some kind of cures. It is a true saying, that the Patient's good opinion of the Physician or means is more then half the cure. The Politicians of the Church of *Rome* know the truth of that saying, therefore they use all means possible to increase the faith of their Parishes or Clients; which maketh their cure more certain and easie. That cure of the King's evil here in *England*, granted by the Pope, as a gift peculiar, to the Kings and Queens of *England*, had indeed no other vertue then what was extracted from the opinion of the Patient, created by the Majesty of the King, the Solemnities and Circumstances that attended the manner of the cure; therefore I allow that report to be true, that the blood of the Late King, saved upon an Handkercher, or other piece of linnen being dypt therein, hath cured that distemper of the King's Evil. It is known to Physicians, that several Distempers are cured by the strength of Imagination, as well as several Natures are subjected to several Distempers by Imagination. As in time of Pestilence; many that would dye of other Diseases than what was prepared by the Humors, or Disorders in nature. The Fear and Imagination of the Perty distempered, is as a mould to cast the form of the thing feared in: though others do dye of it, being prepared, as tinder is apt matter for fire; so they more aptly are subject to the Influences operating at that time. God maketh use of second means, although that of the Plague be an immediate dispensation from Him, and is as it were a thing distinct from, and other than, the ordinary workings of Nature.

The Church of *Rome* are very well acquainted, and do much study Natural Magick, and are very good Proficients therein, as in many hundred cases, they may be traced in their Legends; as
 most

most of all which, may be performed by the natural Magical Art, though they ascribe unto them the honour of Miracles: As for Example, that of *Sr. Francis*, his great wonder of kindling a fire with Ice. We must here let you to know, that it is easie for Artists to make such a composition, that so soon as one drop of water toucheth it, it shall become a violent flame; the which is effected by *Antiperistasis*; that is to say, the strengthening and opposing any quality against its contrary, as of cold against heat; it may be represented in a more familiar Example, as that of the firing of a Corn or Hay-Stacks, when Stackt too moyst or wet; it doth not fire, because of heat and dryth, but it fireth because too moyst or cold: which is able to oppose, though not overcome the other; qualities being stirred, devour the matter that retained them both. Also the Church of *Rome* is acquainted with Sorcery, or Diabolical Magick; the which, was practised by Pope *Alexander* the 6th. Who, the Papists themselves cannot deny, burthar he gave himself to the Devil; who was not onely the wickedest of Men, but also the wickedest of Pope's: He bestowed the riches of the Church upon his Bastards; he made away the Brother of *Bajazet* for a sum of money, though he fled to him for protection; he used his own Daughter *Lucretia*, the Wife to three Princes. Innumerable examples might be given of this nature, too large here to be insisted upon: So much, as to their Miracles, and the means by which they effect them.

Secondly, As to their other Part or Branch of their policy, *viz.* Their practise to divide the reformed Churches: they do it by Instruments and Emissaries of their own, who are sent to divide and infect them with Errors and Contradictions. They, out of the Seminaries, of the Order of *Jesu*, do send usually great numbers to all Parts to do this work; This Order was wholly Religious before *Luther's* time, they vowed the preaching of the Gospel to Pagans, and the instructing Christians in good Letters, *gratis*. When *Luther* began to oppose the Power of the Church of *Rome*, they cast off their Religious Vowes, and betook themselves to defend the Supremacy of the Church of *Rome* to be above general Councils and Princes, by principles and practises of policy, or rather Devilish circumventing cunning; for they Value not the way or means, by which they attain to the accomplishing of what

what they undertake. When seeming Piety shall make way for what they design, they have it at their fingers Ends; when the most impious and wicked Acts, that ever was on Earth done, must accomplish what they design, they there also are most ready: But they make choice rather of seeming Sanctity, than of wicked Violations; because the Church hath a better Salve to cure the wounds made by the former, than it hath for the wounds made by the latter.

The manner of this political Order's Praise; you shall find in *Campanella's* Discourse, (one of that Order) touching the Spanish Monarchy, Chap. 25. He adviseth the King of Spain, in the latter End of the Reign of Queen Elizabeth, in these words, *Now as concerning the weakening of the English, there can no better way possibly be found out, than by causing division and dissention amongst them, and by continuall keeping up the same; which will quickly furnish the Spanish Crown, or the Church, with more opportunities and advantages than the power of great Armies can procure or produce: As for the Religion of that People, it is that of Calvin, though very much moderated, and not so Rigid, and Austere as it is at Geneva; which yet cannot be so easily extinguished or rooted out there; unless there were some Certain Schools set up in Flanders; with which People, the English have great dealing and Commerce: by means of which there should be scattered abroad the Seeds of Schism and Division, in the natural Sciences; as namely betwixt the Stoicks, Peripateticks, and Telestians by which the Error of the Calvinists might be made manifest: For the Truth is; That Sect is diametrically contrary to the Rules of Policy; for they teach, that whether a man do well or ill, he doth all by divine Impulsion; which Plato demonstrates against Homer, to be opposite to all sounder Policy, which saies, That every man hath free Liberty of Will, either to do well or ill; So that it is in our power to do and observe whatever is commanded, and from hence we are to expect our Reward or Punishment; according as I have taught in my Dialogue touching Policy, where I have discoursed of this point, though but briefly; which they, since they have become Hereticks, are grown somewhat subtil in; and yet being of a Nature that is still desirous of Novelities and Change, they are easily wrought over to any thing.*

Here may be discerned what advantage they have over us in respect of Religion. I recited his whole Aphorism, as to that particular

ticular, that the Reader may perceive the Order and Working of these Politicians; who lay their Designs deep: they study Men, their Minds, Objects, Causes, and their Effects, and the Effects of Effects, *ad Infinitum*: They this day have lulled this Nation into so many several Lethargies and Sleeps; wherein, Those of this perivasive dream, they only are in the truth, and all others in Errours; So those of another, do the like of the former, and the like of others.

And thus the Jesuit hath divided us, by his observing the several Humours of the English Nation; As to the People that are superstitiously given, there is the Episcopal; those that are more Auliere, as the Presbyterian; those that are more pure, as the Independent, or seperate Churches; the Anabaptists, as holy and select, and as Persons set apart from the World, by their Submission to that Ordinance of Baptism, at years of Discretion: The Difference is not much material, yet the Jesuit maketh use of these Distinctions, to carry on his design, by promoting of every one of them; and by keeping them at an even poyle; and sometimes again subdivide; that thereby, whilst he divideth them that are most near to the Truth, he may work the better upon those that are of a baser Mind and Humor, and that will receive more gross Principles more remote from the Truth; And those he practiseth upon such who have not a spirit of discerning, but have some Affection to Devotion, as on the Seeker and the Quaker; more looser Principles on the Familists and Ranters; merrier and pretty-conceited Devotions amongst the Rosicrucians, and Psalterists, or Hallelujahists, or Singers, so of many others: I do not say, that the Jesuit was the Creator or Institutor of the former, that is of the Episcopal, Presbyterian, or Independent; but he sometimes must make use of Truth, and the waies of Truth, to gain advantages in his design; as the Devils in the possessed, said, *What have we to do with thee, Jesus of Nazareth; thou Son of the most High God*. The Devil acknowledged Christ to be the Son of God, in design; for the People seeing him to be acknowledged by the Devils, they draw this Conclusion, that he did cast out Devils by the Power of *Belzon* but the Prince of Devils: the Devils would never have confessed that he was the Son of God, but to produce that contrary Effect: So the Jesuit doth not promote, or cast himself under, those forms that are true, or near the Truth, to any other end than to produce

and see those contrary Effects, before premised, viz. to divide and subdivide, to render the Churches lesse formidable or powerful in opposing the Church of Rome; if not subvert them, and bring them back to the Obedience of the Church of Rome. That this is certain, and not taken up upon conjecture, is evident, by the practise of *Thomas Ramisy*, of the order of *Jesús*, who joyned with a gathered Church at *Hoxam*, in the North of *England*, under this pretence, that he was a Jew, and gave himself this name, *Joseph Ben Israel*; his particular Instructions was to insinuate the Doctrine of Free-Will, the which he did accomplish, and carryed on with a High hand, untill he was discovered, detected, and cast into prison: One then in the same Prison, the Gate-House-*Washminster*, that got more than ordinary advantages of Familiarity, obtained of him the Discovery of many rare secrets in the Policy of the Jesuits practise, some of which are these; The waies that they practise in their Seminaries, to bring up youth, and temper them fit for the intended Employments, they put them upon; They, First observe the *Genius* of the Party, and observing the peculiar Gifts he is naturally indowed with, they fit him onely for that service; he learneth some Trade (to hide and blind his Order,) which he practiseth; by this means he becometh Eminent amongst of that persuasion he casteth himself into; and, to put him in such a condition, that he may be freed from the stings of Conscience, they first teach him to swear, curse, damn, and forswear; and immediately to implore the Throne of Grace, with all pious Devotion imaginable: By this means they become flexible; and fit for any design that lyeth before them to promote; and if Conscience still should pursue them, their pardons help at a dead list.

And this they warrant from that Maxim, That no way is to be refused, whereby the Felicity and Peace of the Church of Rome is to be promoted and secured: Let it be by any means whatsoever, lawful or unlawful. These things considered, How much doth it behove all that truly fear God, or have any true sincere Religion in their breast, to detest and decline the thought of condemning this forme, or that; in regard Religion doth not lye in forms, but in the powerful practise of all holiness, and godly Conversation; and therefore consent to some Natural Harmony, or forme necessary to the Truth for liberty of conscience; that
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the nation the Lord may be such, as it may be able to make head
 against the Church of Rome's designs, and the Projects of the De-
 vil: else we shall continually be divided and subdivided, till at
 last we shall neither have form or substance left, and be hurried in-
 to all manner of Confusion. The Truth of which is to be seen at this
 day amongst us: How do the giddy & unstable run out of one form
 to another! The Devil and Jesuit can scarcely invent that which
 hath either seeming Form or Order in it, fast enough, or
 so fast, as giddy People, that were never well principled in Religi-
 on, are ready to be led away captive by poisonous Notions that are
 daily distilled amongst them, to the ruine of their own Souls, and
 to the dishonour of God! Who, so soon as they are tainted by
 those delusions, immediately think themselves illuminated by Di-
 vine Light, as we see by sad Experience at this day amongst us, by
 People that yield obedience, and submit to all manner of Delusi-
 ons, and conform to them as Impulses from on high; which is
 nothing else but the Effects of depraved minds agitated, illumina-
 ted, and acted by the Evil One.

The Truth of which was experienced upon one *Hunt*, who in
 the year 1653, in *January*, being committed to the Gate-house
 Prison, *Westminster*, for his strange Prophecies of the *Swedes* re-
 coming again to the Crown; that he was sent of God, to
 persuade old *Cromwell* to resign his new assumed Autho-
 rity of Protector. Some of the Prisoners there had a design
 to try whether they could not impose some Revelation upon
 this poor deluded Person, who pretended in much to Re-
 velation and Prophecy. I observe, that he was one of those
 who, as the Apostle saith, are given over to believe Lies.
 At that time there were three Jesuits, one of which was *Kawyer*,
 aforementioned, who aided in the undertaking. The first part acted
 was to write a Letter in Hebrew, which was written by *Kawyer*, the
 Prophet *Hunt* being gone to bed before. The Keeper locks him up,
 the Keeper took the Letter upon a Table in the Room, being folded
 up in an unusual form, with this Supercription: *Letter Sent out of*
the most high, PAUL HUNT. Next morning divers of the Pri-
 soners rise just at the time of unlocking, and walk in the Gallery,
 into which Prophet *Hunt*'s Chamber-door opened, and discours-
 ed of the Excellent Musick and singing they heard about two of

the Clock that Morning, every one praised it above measure, and affirmed the Voyces to excell humane Voyces, and the Musick to excell Humane Art, and also alleaged that it was about the Prophe's Lodging: they all spake loud enough, that he should hear what they discoursed of. So after a little time, two or three entered the Prophet's Chamber, and recited what every one discoursed of: the Prophet, immediately said, *That he did hear Musick, but he was cast in a deep sleep, and what the mind of God was in it, he knew not, but he should wait his good pleasure therein.* So one of the Company casting his eye upon the Table, espied the Letter, askt the Prophet what Letter that was, folded up in so unusual a form. Every one stood at a distance from the Table, to free him from suspecting any of the Company, to bring it, or lay it there; The Prophet thereupon repaireth to the Table, and taketh it up, and readeth the Supercription as aforementioned; he expressing extraordinary joy and gladness, openeth it, and in it was written in the Hebrew. An Order of Church-Government, as also an Order of Civil-Government; withall, a Charge to him upon pain of the displeasure of the most High, that he should go or write to the then new-made Protector, and require him to surrender his Government to Prince *Charles*, with many other things. Out of hand he demanded of the Keeper to open the Prison, that he might go and deliver the Message of the Lord to the then Usurper *O.C.* Who refused to let him go. He consulted with some of the Prisoners what to do. One of them replied that the Command did expressly require him to go or send, which implied, he might write; the which he did & stuf three or four Sheets to full of Invectives, that had he sent it to (but the Prisoners were so careful, that they prevented the delivery of the Letter) old *Oliver*, he would have hanged him without all peradventure. They gained an answer, and pursued the design much further to the admiration of many worthy Gentlemen. (State-Prisoners there at that time), who saw in part what might be effected in things of that nature, upon the mindes of such persons that are given up to delusions.

The Art of the Jesuits in this particular, is manifest. A sorer way which serveth them to great purpose, is, the loosning of People from Principles; and when effected, distill Notions to pursue after the discovery of new Lights, and instead of meeting with that which is Light, they close with what serveth to their corrupt Mindes or Ends: The Inferiour sort of every persuasion, when the Jesuit hath distilled his poyson amongst them, receive the Notions and Principles as Truth, and many of them worship under those Forms and Notions, as in Spirit and Truth. The chief of each of them do Joyn with them out of corrupt Ends, to be Heads of the factions, to exercise a kind of Domination, which is delightful to mankind: so that the Jesuite doth no more then fast distill Poysonous Notions, and nurse it, and defend it till it be indifferent considerable: when accomplished, it will subsist of itself, and put it self into Form and Order. Then when he hath done this by error, if that should grow too fast, he allayeth it by subdividing of it by some true Notion, or some other erroneous notion, which are equally a like to the Jesuit, for that the end of his design is, Dividing. When he hath divided and cast a Nation into many and various Forms, he hath accomplished and arrived to his End; then, if he can Procure, Foment, or Stir up Dissatisfaction and Jealousies betwix the Interests, there he keepeth them in continual ebbing & flowing; and naturally every persuasion will incline some to one Interest of State, some to another: As for example, the Episcopal doth naturally incline to a Monarchy; the Presbytery doth also incline to a Monarchy, but that is accidental; for the Presbytery is well suited, as to its form, for a Commonwealth; but here, when it started from the Interest of the Commonwealth, it was necessitated, because it was suspected by the then Supream Power, therefore it adhered to the Interest of *Charles Stuart*, and espoused his Quarrels: The Independents, naturally incline to a Commonwealth. The sixth Monarchy to an Oligachy; that is to say, a Select company of Men to Govern, so and so qualified.

Cromwell did give the King of *Spain* the best advice to practise this kind of policy; yea, he commendeth it before the opposing of *England* by Arms. The reason why he chose the Doctrine of free will to be first set on foot in *England*, was, because that

opinion concludeth Man to be a free Agent, which doth encrease and
 spread the Disciples thereof from upon him and founder Principles,
 and propicieth them to seek a free new Light; and when once
 arrived to this degree, immediately they turn *Enthusiasts*,
 who pretend, or think that all they do, is done by the Spirit; and
 that they are attended by the Spirit of Revelation. Our Quaker is
 much pestered with the Malignant Influence of this opinion,
 and how much soever he may be, and is as a person in a notion of
 his. The Jesuit by this means doth not only divide People, as to
 Religion; and thereby render them less formidable against the
 Church of *Rome*, but also bringeth an evil Report upon the Pro-
 testant Religion; disunite the affections of the professors there-
 of, and causeth Jealousies, Heart-burnings, and Animosities, one
 against the other; and taketh them off from the Power of Religi-
 on, to defend piety, faith, and distinction; and that which is
 worst of all, thereby increaseth too many distinct and different
 Interests of State, as these are considerable persuasions in a
 Commonwealth that Cherisheth Religion, as is in part showed
 before. When a persuasion or growth up to be considerable, it
 giveth occasion for factions in State. Thereby, some ambitious
 men will become the Heads of this or that faction; and by the
 Power of the faction they head, become Mighty, and sometimes
 arrive to the top of Supremacy, that by
 But of all Persuasions, Opinions, or Notions, that of the En-
 thusiast is the most dangerous and inconvenient top. Consider
 wealth, for when that the Jesuit hath infused this Opinion,
 (That, what I ever is given into their hearts: after praying, or
 seeking to God, must needs be the mind of God, and pursued
 with all vigour, and readiness to the death,) they themselves do
 nothing but out of one Change into another, and out of
 one thing into another, and a State of Power having gotten con-
 sideration from the Center or Basis of the Interest, by such wicked prin-
 ciples, they shall never return, nor take Sanctuary at Sea, Land, and
 Safety, before utter ruine and destruction: as is plainly demonstrat-
 ble in their own Lives following, that I may say, this State of Power
 having once repaid it of extraordinary means, it is a foolish thing
 or that Design, if they have succeeded, immediately they con-
 sider God hath done it for them, and so repale to one extra-
 ordinary

which shall work naturally such Effects; and as it is the policy of the Church of Rome to preserve it self, by providing suitable entertainments for each Horror within it self; so it is to despoil other Churches, by several poisons for each Hugonot.

Therefore it becometh all Christian States (to endeavour) to fortifie themselves with a consistency. Those that cannot attain to a consistency (England is much to be feared that it cannot arrive to that happiness;) are in a miserable condition: When a State hath arrived to consistency, in Form and Order, she hath to the Jesuits operations. Those States that are divided have no means to stay themselves from falling down the precipice of inevitable ruine; but settle the form of Government amongst them, with respect to all Interests and Men. The confusion of any Interest is dangerous. For their different Interests as Christians; the Supreme Magistracy ought to be an equal Arbitrator; and ought to protect them equally. But here, care is to be had, that the Supreme Power (if in a Commonwealth) be not lodg'd in one Interest. If it be, although that Interest do permit freedom of exercise to different persuasions; by the liberty of conscience cannot be long preserved; for if the Supreme Power be lodg'd in one Interest, it is naturally bent to follow it with such reasons of State, that it will sever it self from the Interest of the People. Therefore Liberty of conscience to the several persuasions must be preserved by dividing or distributing the Power equally; else those that are excluded will become Enemies to that which is established with it, or assumed by the Power; and those which have in that never hold in with security or Peace. For the Jesuit will still be perswading by his rembrance applications, to divide and widen the different Interests or persuasions; that the product will be nothing less, or else, then Justice and Justice out of Justice; and the weakest will always adhere or apply themselves, to that where it can expect Sanctuary and Protection. That this general Rule, and all other good Means must be used to prevent the workings of the Jesuits, is of absolute necessity. The different Persuasions and Interests, are so united, to prevent these of mystery to work upon an united and divided Commonwealth; ought to be settled upon such principles and Basis, that there may be sufficient provision for all things, to the satisfaction of all Interests, that none of them should have place

left to devise any other constitution: If the Founders of a Commonwealth cannot hit that mark, their undertaking herein will be abortive, and the Commonwealth shall do nothing but reel from one uncertainty to another. The Jesuit doth not onely operate by distilling Notions in Religion, but also in affairs of State; as for Example, in the Case of our Controversies with the Late King: The King, He Offendeth the People; the Parliament thereupon make Warr with Him, because they see that the discontents of the People will bear them out, and enable them so to do; the which discontents were, no doubt, heightened very much by the Jesuit. When the War was Ended, the King being beheaded, the Jesuit also did practise and endeavour to incline the People to a Commonwealth, but in its Infancy also he endeavoured to stifle it, and prevent its arriving to a consistency, lest it should be too firm and heavy for him to move: for a Commonwealth that hath Rotation or annual Election, the Jesuit is at a loss to practise upon, for that at every Change of Persons in Government, he is to seek how to lessen his Correspondency and other advantages to carry on his designs with. Also it is his designe to endeavour the altering of a Commonwealth again into a Monarchy, and a Monarchy that is erected out of a Commonwealth into a Democracy: not that any one of the forms of Government will be more subversive to his designe than other, but that he may always practise Changes: by which means a Protestant State is exercised with struggling Interests within it self, so that it shall be less formidable and dangerous to the Catholike States.

That these things are not conjectures, or taken up by supposition onely, or that these and such other Rules and Practices they follow, is plainly demonstrable by Adam Comen in the Jesuit, in his *Politicks*, Chap. 12. 13. 14.

CHAP. XVI.

It is to shew that Princes must determine of nothing in Religion, as having power to defend that which the Pope determineth of, but no power to appoint or change any thing themselves, or judge of Controversies. The Church must Judge and the Prince must Execute.

The notice that one of their principles is, that the Magistrate hath nothing to do with matters of Religion. As that Maxim serves their purpose to strengthen the power of the Church, and weaken that of the Magistrate in Catholic States, so it serves their purpose in Protestant States to weaken the Magistrate, and to all in confusion in the Church.

CHAP. XVII.

Is to shew, That to preserve Religion, (that is Popery) no other Religion should be permitted; and that Riches tend much to strengthen the Clergy, and preserve Religion: And the poverty of the Protestant Ministers (which must be by all means endeavoured)

As the best prescribed means to enrich the Popish Ministry, is to advise the impoverishing the Protestant, that they may become odious and discouraged to their and labour in the work of the Ministry, as also that by poverty they may become contumacious. Indeed the Protestant Minister is the Eye-sore to the Catholic, and those that Cry out against Ministers maintenance do nothing else then the work of the Devil.

CHAP. XVIII.

To bring in Popery, and abolish the Protestant Religion, is, to make use of the Protestant Communion. How can it be (as they say) in England, where the Protestant Religion is so much persecuted, that they are forced to a more of Bishops, or to make the Puritan in the Low Countries, if the Prince is here to the advantage? For the Variety of Opinions makes that doubtful, that before seemed certain, so that when the Magistrate joyneth with one side, he easily overturns the other, and leaves the whole obnoxious:

As Paul did by the dissension between the Pharisees & Sadducees, joyning to the side, he escaped. This (as he) I would often cry, may persuade an Orthodox Magistrate to (that is, a Papist), For he may with it make use of the Protestant Communion, and so to extinguish the Protestant, As in Warrs, it is not onely the skill and strength of the General, but

"but often also the Carelesnesse of the Enemy, or his Mistake that
 "give very great advantages for successe. When rigid *Calvinism*
 "was assaulted by the *Lutherans* in the heat of the Paroxysm, it was
 "exasperated, and the sodain restraint did much hurt: But now
 "the *Arminians* have of their own accord let go the hardest part of
 "their rigor, and judge the *Calvinists* to be impious, and persecute
 "them in the very University, and in other Towns they force them
 "to banishment; and would venture to do more and Crueller
 "things, if they were not afraid of the strength of the adverse
 "Party.

That he here sayth of Contentions, is sufficiently practised:
 First, To Create them; And Secondly, To Foment them. That
 which *Comar* principally taketh notice of, is, that Order in the
 Puritans or Professors of Religion in England, is easie to be ef-
 fected: But he adviseth that the Magistrate, or Agent for the
 Church of Rome, do make use of the Protestants differences.

The Major part of the Professors of Religion, are sensible of the
 practices and agitations of the Jesuits. The effects thereof that are
 produced daily, are visible. The chief power of a Nation ought to
 be in a private Council, whose only work should be to gain Intel-
 ligence, to observe their Seminaries and Colleges, to put in
 practice such Rules of policy as may undermine their designs, and
 countermine their practices. How, and which way such a profit-
 able work may be carryed on effectually. I shall here omit, in re-
 gard that it is not fit to be Published: The publishing thereof
 would do disservice to the Protestant Interest, in regard that what
 is fore-known may be easily prevented. Therefore, it shall be kept
 in silence untill God shall raise a Magistracy, whose heart shall be
 free to so noble a work as this will be; by which Christians as
 Christians, and Men as Men, will receive no small Benefit: A
 State in general, and every Member in particular shall have cause
 to blesse God, for such who shall promote this good work. No
 doubt but that it will be acceptable in the sight of God: and they
 shall have the Prayers and the Praise of Men, the good of Poste-
 rity will be better secured as the case standeth. Now, neither
 the Church or People of God nor the Nation, can be assured of
 any Stable or Constant condition, in regard we are so Rolled and
 Tumbled out of one uncertainty into another.

POST-SCRIPT.

The Jesuit's Method to win particular Persons, Reader, Observe them; for when thou findest these Rules practised; It is by a Jesuit himself, or by one that hath bin his Pupil.

1. Be sure to keep the Respondents part, and not the Opponents. It's not so easie to prove, as to wrangle against Proofs.

2. Follow them with certain Questions, which the Vulgar are not vers'd in. As 1. Where was your Church before Luther? Or where hath it bin Visible in all Ages?

Q. 3. How prove you, that you have a true-Scripture that is the Word of God among you?

Q. 3. What expresse Word of God do the Catholicks (the Papists) contradict?

Q. 4. How prove you that you have a truly called Ministry, that is to be heard and believed by the People?

Q. 5. By what warrant did you separate from the Catholick Church, and condemn all your own Presbyters, and all the Christian World?

Q. 6. If you will separate from the Catholike Church, what reason have you to follow this Self, rather than any one of all the rest?

Q. 7. What one man can you name from the beginning, that was in all things of Luthers or Calvins Opinions?

Q. 8. Do you not see that God doth not blesse the Labours of your Ministers, but People are as bad as they were before? What the better are you for bearing them?

Reader, Just upon the Close, I met with this Passage in Campanella, Chap. XVIII.

Neither would I have this one thing to be omitted; namely, that He erect certain Colledges through all the Provinces of his Dominions,

Dominions, in which should be placed all the most Ingenious
 Boyes of the said Provinces; (and who are such, may easily be
 known, by their first Masters, that taught them their Grammers,
 and other the First Rudiments) and these, being thus culled out of
 all Grammer-Schools, I would have to be brought up, and main-
 tained at the Kings Charge; and there should be a *New Order* set
 up of them, like that of *St. Dominick*; which *Order* I would have
 called, *The Austrian Order*. And when any of these were come
 to be 18 years old, they should then be commanded to Preach;
 and these I would have to be called, *The Kings Preachers*; and
 they should then be sent abroad, some into *Germany*, and others
 into *England*: where, if they have managed their businesse rightly,
 and well; at their return they should have Bishop-ricks conferred
 upon them by the King, of those that are in the Kings own gift:
 for, by so doing, he shall render himself secure both from the
 Pope, and also against all perfidious Preachers and Hereticks; and
 by this means such persons only shall be maintained at His Charge,
 as do him service for it, and advance His affairs.

He adviseth a new Order, the which the King of *Spain* did. They
 were to be sent into Protestant States to practise Division, in be-
 half of the Interest of the Crown of *Spain*; as the Jesuit doth in
 behalf of the Churches Interest.

F I N I S.